

Hell broke loose:
OR AN
HISTORY
OF THE
QUAKERS
Both Old and New.

Setting forth many of
Their Opinions and Practices.

Published to antidote Christians against
Formality in Religion and Apostasie.

The Second Edition.

By *Thomas Underhill* Citizen and Stationer of *London*.

L O N D O N,
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TO THE
HONOURABLE
THE
Officers of the Armies
OF
England, Scotland, and Ireland.

SIRS,



Supposing that possibly your hands have been so taken up for a long time with these Questions, How shall we keep the Power in our own hands? And, What is the end of Government? for you answer that last Question very well in your late Plea, that you have not seriously viewed the complexions and spirits of people in the glass of such Books as are daily dispersed all the Lands over. And therefore sith you are uppermost, and under God may do much good or harm, as his grace shall incline you, or leave you, I thought good to dedicate this small Piece to you, that you may see what Spirit they are of that are the enemies of the Ministry, and our Christian Religion, and Assemblies, who if you nurse, encourage and protect in their ungodliness and blasphemy, it will be under the notion no doubt of Godliness, reckoning them Godly; and so you'll be like them in calling evil good. And will not you thereby in Gods just account be reckoned among them, and judged with them? And how can you possibly please Gods enemies, and not displease both God, and his servants? Gentlemen, be serious, God will not be mocked: If you are not as bad as Infidels, [who are resolved to play with Religion, though you seem to be much doubting, what sort of people are good Christians,] and therefore you include all that do but say they are such, to the apparent ruine of all true Religion and piety, if God

The Epistle Dedicatory.

Prevent it not, by you or some other way:] Yet you do know, That the Scripture is Gods written Word, and a holy perfect Rule of faith and practice; That this Scripture holds forth an Infinite God in three Persons; A Mediator, who is true God, and true man, that gave his blood as a price for mans Redemption, who was buried, Rose again, Ascended, and now is in his humane glorified body in Heaven: That there is an everlasting state of misery and happiness. A Gospel-Ministry to be continued by a mediate Call to the end of the world. That the Ministers of Christ must be entertained honourably, as his Embassadors. And you know, that he that believes in Christ shall be saved, and that he who obeys not his commands shall be damned. That the objects of Saving Faith and Obedience are without us, though the capacitated faculties by which we act Faith and Obedience are within us, and a part of us. That Faith, Repentance, New-Obedience are the free-gifts and Graces of God, which he works in those whom he will save by his holy Spirit, and that the Spirit works and increaseth them in a man by the Ordinances of the Gospel. That it is most equitable and well-pleasing to God, that one day in seven should be set apart for Rational Souls to mind the things of eternity, and have more intimate communion with God, by hearing his Word, and calling upon his Name. That Uniformity and Unity in what is good, is well-pleasing to God, and beautifull, and profitable unto men. That it is well done in any Governour of a Family to ordain Uniformity in his Family, as to what is good: both in reference to Duties, and the time of performing them; and therefore no lesse well done in the Magistrate effectually to appoint the same to his Subjects; I mean in things absolutely necessary to the salvation of souls, and the well-being of the publick. That it is the duty of Parents both Natural and Politicall to cause all their children and Subjects to learn the will of God. I say most certain it is that we may presume that you, that make such a great profession of Religion, do know and believe these things. If you do not, you are no Christians, and we shall have cause to mourn, that ever we had such Rulers, were it not for our hopes, that God will sanctifie unto us the worst that you can do unto us. If you do so know and believe, as no doubt but you'll say you do, then let it appear by your practice, by your love to, and care of Gods truths, Ministers and Ordinances; And by your discountenancing all their enemies by what names soever called. Otherwise there are many thousands of the Children of the most high God, who are the excellent upon the earth, that will not believe you, and you will prove that your Knowledge and Faith are but Historical

The Epistle Dedicatory.

at the best; And how then can you scape the wrath to come? Unfeignedly I dare foretell, that if God will make any of you instrumental, for the setting of us upon a holy and righteous foundation, which is not likely, he will incline your hearts to be friends unto his Church, and enemies to the enemies thereof, especially Blasphemy and Blasphemers: And the more good you do, the more you shall be loved and honoured, and the more God shall be praised for you by all his people, and in particular by him that desires your everlasting happiness, and is

Your fellow-souldier

Tho. Underhill.

Postscript.

IF any enemies of the Christian Religion, Quakers or others shall take offence at my seeking to the Civil or Military Power to support Religion, contrary to the Great Church-door, which is erected for the letting out of the Reformed Religion, and the letting in of Popery, I mean this Assertion, That the Magistrate, qua Magistrate, is not to meddle with matters of Religion. My Defence is this, That the contrary is my belief, and my addresse is the exercising the Liberty of my Conscience; And why may not I that so believe more acceptably move the Higher Powers for Religion, then they against it, who therein cross their own professed opinion, as they have very much done of late years, by the multitude of motions, in Counsels, Books, Papers, Letters, which they have sent or delivered unto every pretended Authority for these many years for the pulling down the Ministry and the Steeple-houses, and the obtaining leave to disturb the Ministers and Assemblies of the Nation, contrary unto their way. Their very importuning the Magistrate to pull down the publick Ministry and worship, is a yielding the cause, and an owning his Authority in the matters in question, though thereby they contradict themselves, while they say, he hath no such Authority, which if they did believe to be a truth, and were honest, they would move him, in stead of pulling them down, to let them alone, as matters beyond the sphere of his calling. For undoubtedly if the Magistrate, as such, ought not to meddle with the things of Religion, then it is a sin for him to pull down, as well as build. Oh the worth of a truly tender conscience, how rare is it!

TO THE R E V E R E N D

A N D

Wellbeloved in the Lord, the Pastors
and People of the Church of *Scotland*.

—*Christian Friends,*



When I lately heard a good Christian of your Nation, say, That the sad disagreement among you had not proceeded (at least in his observation) unto any actual Separation of the members from the respective settled Congregations, unto which they belonged, nor from communicating together in the Ordinances of Christ, it much rejoiced my heart; because we of *England* do know by wofull experience, That Separation from a true Reformed or Reforming Church, is the *VAN* of such a company of Abominations, as have allowed Blasphemies for their *R E R E*; as may be seen in this short History, which I have published partly for your sakes, that so you may see what poisonous Weeds they are, with which the Garden of the Church in *England* is overrun, by its lying common without an hedge (to the apparent danger of Religion) and may be provoked both to pity and pray for us, and to look to your own Church, by striving every one of you in your places, to strengthen and tye fast the bond of heart-unity among your selves, in reference both to affection and practice. The Reverence I owe unto so eminent a part of the Spouse of my Saviour, as the Church of *Scotland* is, forbids me to multiply words; I heartily beg of all her members, that they will faithfully endeavour to purge out any old leaven that may at any time be found among them, but abhor Schisme and Separation. That Jesus Christ would preserve and sanctifie the Church of *Scotland* more and more, and purge the Church of *England* from her dross, is the hearty prayer of

An unworthy member of Christ Catholick Church

Tho. Underhill.

AN

AN
ADVERTISEMENT
TO THE
READER.

IN collecting the Opinions of our Quakers, though I much affected to transcribe their own words, which I have done for the most part, yet sometimes (though seldom) I have contracted, where I found my Authors prolix, yet without wronging them in the least. For it was the Spirit of those people, and the Substance of their writings; and not only the letter (as they phrase it concerning the Scriptures) which I sought after, which course James Nailor himself saith he took in his Answer to Moor, pag. 34. Where they in stead of Scripture say the letter, I render it Scripture, Because thereby they mean the Scripture, (as themselves acknowledge,) Farnworth against Hagger, pag. 20, 26. Burroughs against Firmin, pag. 8. as every Reader may discern by the matter treated on; And that every of the meanest Readers may the better understand their meaning. I know very well that there are many things in the Catalogues that will astonish thee; but I do freely and sincerely affirm, that I have not knowingly wronged them in the least, and do engage my self to make good every thing I charge them with to any sober and peaceable person, that shall require so much of me. I do expect many thundering Accusations and Comminations from the Quakers, but would not have either them on thee to expect, that I shall take any publick notice thereof, for these two Reasons, 1. Because they do disclaim both Scripture and Argumentation as Judge to try any things in debate between them and their Adversaries.

Their

To the Reader.

Their own fancy and will (which they miscall the infallible Spirit of God) shall determine all, and so is it a vain thing to strive to convince them of any thing contrary therunto. 2. Because when they do pretend to Answer, they do so equivocate and prevaricate, that such Answers are little better than their more plainer ones, to wit, Thou liest; even just as one answered Bellarmine with a word. I could in my collections have been much more large, but supposing here is more than enough, I forbear, with a promise of more, if it be thought needfull, and what is done find acceptance. It ought not to be expected that I should make it out, that all those of former times which I note for Quakers did hold all the Opinions of our Quakers; its enough to intitle them justly to their name, if they held their main Points. Such as denying Christ, the Scripture, the Ministry, and Ordinances of the New Testament, the Trinity, Justification by imputed Righteousness; And the maintaining that they had an infallible unerring Spirit by revelation, otherwise in all they write or say; these, these I call Quakers where or whensoever they lived.

Tho. Underhill.

Hell

An History of the Quakers.

CHAP. I.

Of the Name Quaker.

Although they agree with the great Opposites to verity, in many great points, as with Simon Magus, Menander, Saturninus, Basilides, Carpocrates, the Nicolaitans, Arrians, and Mahometans of old, and with the Papists, Socinians, and Extrastical Anabaptists of Germany of late, as may evidently be seen in the comparing of their Opinions; yet with us they are not commonly called by the name of any of those, with whom they do so agree; but have their denomination from their fits of the Quaking of their bodies, when they are either really or pretendedly acted by another Spirit than their own. And though now adayes it's rarely seen that they Quake; yet it's well known to thousands, that the quakings and bodily tremblings of single persons, and the greatest part of their Assemblies was very ordinary. And no doubt but in those strange fits they are sometimes passive, when acted by Spirits, as was Gilpin of Kendall; See his own Relation: And sometimes active, as when they do it of their own accord. Suitable to this is the Story that I had from one that I am sure tells the truth: That coming once into a great Assembly of them at Glafers-Hall London (their then meeting place) he found some trembling, others howling, others crying out, and violently moving their bodies just like mad folkes, who were (to his appearance) forceably held by the more sober, just as mad folkes are, and all this for many minutes together; the like carriage he affirms, he had thought had been no where on this side Hell: But when he dealt with their

Speaker, endeavouring to prove him a *Seducer*, they were so vexed, that they left their *Bedlam* carriage, and like the pictures of the *Witches* in the *Portent-Book*, fell upon him with dreadfull denunciations and impudent censures, untill he charged them with hypocrisie and voluntariness, and called upon them to howl again, and to hush again with that fellow their Speaker; and then they did fall to their howling again, but not so loud as to hinder the debate whice he had with him.

CHAP. II.

Of their Antiquity.

FOR the Antiquity of the Quakers, take the very words of that great Court-Chaplain *pro tempore*, Mr. Henry Stubbs of *Christ-Church* in *Oxon.* in his *Rebuke* to Mr. R. B. p. 36.

As to the Generality of their Opinions and Deportment, I DO AVOW it out of as sure and good Records as any can be produced, that they can plead more for themselves from the first two hundred seventy years, then Mr. Baxter for the present Orthodox Religion laid down in the *Saints Everlasting Rest*, or the Confession OF THE ASSEMBLY. I fully agree with this Learned man, that they are very Ancient; but yet I do not agree with him in one point of Circumstance, and in another of Substance, as to the Subject of the Quakers. As to the Circumstance of time, he fetches their Original but from the year two hundred and seventy, but I find them above two hundred years sooner, even in *St. Paul's* time, as may be seen in my next Chapter. This Difference is not very great. But for the other point, That the Quakers can plead more for themselves from the first two hundred seventy years, than Mr. Baxter for the present Orthodox Religion laid down in the *Saints Rest*, or the Confession of the Assembly, I do heartily protest I differ from him as much in my opinion, as he doth that loves to speak truth, from him that will say otherwise for advantage, and as a Priest and differeth from a Pupil. And in this Difference I have all Learned Protestants of my Side; and the Papists and Quakers I think are for him.

CHAPTER II. In which is shown the chief of the Quakers chief Predecessors in the several Ages of the World, since Christ.

The Quakers chief Predecessors in the several Ages of the World, since Christ.

As to the main design of the Spirit of Hereticks, viz. The *denying* and *opposing* of *Christ* and his Gospel (both the Scripture, Ministry and Ordinances) The Quakers are the chiefest Instruments upon the earth, (as will appear by their Opinions and Practices) And these were the chief of their Predecessors in the several Ages of the World, since Christ was upon the earth.

1. The false Apostles that did so oppose the true one; and teach justification by the works of the Law, that they occasioned Saint Paul to write the Epistles to the Romans and Galatians against them, and charges them with setting up a new Gospel, which infection proceeded so far, that those who before would have plucked out their eyes for him, did now take him for their enemy.

2. Simon Magus, a Leader of a deluded Society, and an opposer of the Apostles and the Gospel of Christ, pretended himself to be God and Christ, that seemed to dye at Jerusalem, denied that Christ was really come, or did suffer; also the Resurrection of the body, and brought in the promiscuous use of Women, &c. Chyon, 186.

3. Menander his Disciple. And

4. Saturninus his Disciple, who said that Marriage and Generation were of Satan, many of whose followers would not eat of any living sensitive creature.

5. Basilides taught that it was not Jesus, but Simon of Cyrene in his shape that was crucified. And that saving Faith did not discriminate in him that was crucified, but in Jesus that came in the shape of a man, and was thought to have been crucified.

6. Carpocrates and the Nicolaitans; some of them made themselves to be equal with Christ, and some the same with him; they used multitudes of amazing words, Inchantments, and were familiar with Devils.

The Corinthians, Gerdnites, Ebionites, Valentinians and Marcionites, who had all the generall name of Gnosticks, from their

own proud pretences of the Knowledge of such mysteries, as the Catholick Church was ignorant of, but were called by the names of their respective succeeding Leaders, because every one added to, or altered somewhat from the Doctrine of the former, yet holding the same in the main. These were as *Tenew* thews, *Lib. 1. cap. 30.* all the Disciples of *Simon Magus* the Witch, and continued the substance of his Doctrine, with some additions, though some of them would not own his name. All the foregoing were against the Christian Doctrine, Ministry, and Ordinances.

The *Arrians*, who denied the Divinity of *Jesus Christ*, and that he was the only begotten Son of God, Coequal and Coeternal with the Father and the holy Spirit; and consequently his Merit and Satisfaction, and Justification by the imputation thereof, and his Ministers.

The *Katharoi*, who affirmed, that they being justified, were perfect and free of all sinne, as the glorified in Heaven, *An. 1118.*

Adamites devised a Church, to be as a hot house to keep them from cold: The Service time they were all naked men and women; the Virgins preached unto the rest, their Church they called Paradise, and themselves *Adam* and *Eve*, *Epiphanius*, *lib. 16.*

Priscillianus a *Gnostick* said, the Soul was of the Substance with God, many actions were governed by the Stars; condemned the eating of flesh; parted married Couples, ascribed Creation of the flesh to wicked Angels, *Aug. lib. de Hæres.*

Pelagius a Monk of *Bangor*, he held that man without the grace of God was able to fulfill all the commands of God; that the Just have no sin in this life; that Children have no original sin, *Aug. de Hæres. Ser. Baxter: sin against the holy Ghost.*

All these Hereticks with their Heresies and Blasphemies, were in the Church many hundred years ago; and condemned by Councils and Fathers: and many of them witnessed against from Heaven by dreadful judgments.

For the truth of my Collections, I appeal to all that have read the ancient Histories of the Church, which are of as cleare evidence, as the Chronicles that give us the Names and Reigns of Kings and the Conquerours, Henry the Eighth, and Queen Mary. So that it is not lawfull for any man to say these Stories are lies, until after diligent search he find them to be so; or until upon his

his enquiry of honest learned men they say so, which will never be.

Mabomet growing famous for Wealth and Magick, by the advice of Sergius a Monk, called himself the great Prophet of God; denied the Sufficiency, Perfection, and Authority of the holy Scriptures; (but stole abundance of the words, names, and things therein contained, to make up his Speeches and his *Alchoran*) also the Trinity. He held Community of Women; was an Enthusiast, pretending to Revelation and Infallibility.

CHAP. IV.

Of the Quakers of Germany in Luther and Calvins time, that opposed Christ, at his then coming to reforme the Church.

Come we now to the *Quakers* of Germany, though not so called. These were some of the principall of them: *Nachscholus Stork, Tho. Munzer, Dr. Balibazer, Hubmore Melchior Rink, John Hur, Jo. Deuter, Ladonick Heizer, Phiser John Beeld, Ratmann, Herman Stazrede, Henry Raller, Knipperdoling, Cipperbroke, Cranbing, John Munhew, Conradus Jo. Tröjer, Soekler David George, Gasser Sawreckfield.* When Satan perceived that he could no longer keep up the Tyranny and Errors undisturbed, but that Christ would send out such a light, as should disgrace and dispell his darkness; he renewed his old attempts again, and set upon Christ in his own Kingdome, and falsu on the Reformation in its own quarters, to disgrace it by the diversity of eville doctrines and practices of those, who pretended to be Reformers. They began in a seeming simplicity of harmlesse, as if the Reformers had not reformed enough; but they must carry on the work where we left it, and cast out children from the Church, as we cast out Superstition and Errors. But when the spirit within them had once weert, and field-room for agitation, it soon discovered itself to be of the great Deceiver, as will abundantly appear by the ensuing Epitomy of the Stories of some of them. *Munzer* and his company at *Muslunge*, chose a new Sonne of their Party, seized upon the Ministers and their Estates; drew the multitude to side with them; forty thousand

*Baxters Sinne-
against the Ho-
ly Ghost.*

of them desist from their labours, take up Arms, and in *Saxony* and *Francony*, slew the greatest part of the Nobility, and burnt and sack'd their Castles, but were beaten in many encounters, fifteen hundred of them were slain at once by one Count *Mansfield*; and three hundred at the taking of *Francuse*, where *Munizer* being taken, and reproved by the *Duke of Saxony*, for being the cause of the ruine of so many people, he laughed, and said, the people would have it so; but he publicly confessed his fault and error, and was beheaded.

His Party that escaped fled to *Munster* the chief City of *West-phalia*, where they made a great Party with the Citizens for the pulling down of Popery; and afterward being headed by *John Beccold* of *Leyden*, were very seditious; refused to depart the City, when commanded, pulled Mr. *Wittem* a Minister out of the *Pulpit*, run up and down the City crying, Repent and be rebaptized, or, the wrath of God will fall upon you; whereupon many coming in to them for feare, they gat the upper hand of the rest, and the Dissenters out of the City, seized upon their Estates, Arms and Ammunition, commanded all that were unrebaptized to be put to death, crying quickly depart ye wicked, if ye will not dye; and so being in Armes, drove out all that were not of their Sect, without having respect to Age or Sexe, committing such outrages, that there is no act so felonious, horrible, cruel, and wicked, that ever was done, which they did not commit. In the beginning they talked of nothing but the spirit and holiness, said it was not lawfull for a Christian to be a Magistrate, or to bear Armes; but after they had brought all under their power, then it was lawfull to take the publick Armes with the Town-house, and to chuse a Magistrate to their mind, with the rejection of him that was ordained of God, making themselves Consuls and Senators. At first, if they saw any Matron wear silk, or any man of fashion to wear a gold Ring, they cryed them down with open mouth; but now their glorious King Tailor omitteth nothing, that may set forth his State and pomp; as the rest of this Narrative will shew. They caused all persons goods to be brought to a common Treasury: Burnt all Books but the Bible, executed who they pleased, *Ripperdolin* prophesied, that all lossy things must be laid low, and the poor, and the mean, and the low things must be exalted; and immediately commanded all the Churches to be demolished, which was put

in execution; he *addressing* them with great gravity, that the command came from God. They *saluted* forth and killed four thousand. John of Leyden dreamed three dayes together, and making signes for Paper, he writ the names of *twelve men to govern* Munster, as the heavenly Jerusalem; taught as from God the lawfulness of plurality of Wives; he married *three Wives*, and after that *twelve Wives* to himself. John Iviscoran prophesied, that John of Leyden should by the will of the heavenly Father, be Emperour of all the earth; he accepts of the office; *cashiers* the twelve Commanders; *invests* himself with Princely Robes, and takes to him a pompous train and attendance; u. on his Girdle was writ, *The power of God is my strength*, his Title was the King of the New Jerusalem, King of Righteousness throughout all the world. By revelation he sent forth twenty eight Teachers, to convert the world to his obedience: Their Answer to all Objections against all this was, That now the time was come, that *the meek* should possess the Earth. Hilvers prophesieth that *Amsterdam, Wesel, and Doerenter*, should flow unto them with all their Riches; and thereupon Emislaries were sent to seduce those places to Quakerisme, whose succels at last caused many to be put to death for Anabaptisme, and their design to be frustrated, though not without a stout buisle in *Frisk*, and another in *Amsterdam*. At last Munster is brought into great straits by Famine, which occasioned one of King John's *Queens* out of pity to say, that she thought it was not the will of God, that so many people should thus famish by famine; for which the King killed her in the market place before all his other Queens; who thereupon *sung Glory to God in the highest*. The Famine was so great, that Doggs, Cats, Rats, Mice, Horses, yea dead Carcases were their food; yet this Fellow cheated them into patience, telling them that God tried them, but certainly the Father would deliver them in a short time, which proved a lye: For on the 21. of June, 1536. one of his own Disciples, and fellow-Prophets, Langke-stroete by name (some dayes before pretending to fetch in relief) sold the City for Money to the besiegers, who upon that day entered the City by his treachery; but when they were in, there was a bloody Battle fought, wherein the King of the *whole world*, and many of his Confederates were taken, and sometime after he with two of his Companions were put to death, and their

their bodies (being put into iron Cages) were hung upon an high Tower for a perpetual memorial.

The Doctrines which these Enthusiasts or Quakers taught, were some of them these.

They preached *Dreames* for divine Oracles, and said, they *spoke familiarly with God*.

And because there should come a new world, wherein should dwell Righteousness, therefore they ought to *exterminate all the wicked*.

They called all *Unbelievers*, that were not of their *Sett*.

Defamed and detraited from the Ministry and Magistracy.

Made Rebaptizing of absolute necessity, to their favour and salvation.

Disclaimed all interpretation of Scripture.

Müntzer taught, that whoever would be saved, must firstly fly all manifest vices, Murders, Blaspheemies against the name of God, chastize and macerate his body by fastings and mean apparell, hold forth an austere visage, and speak little.

He taught community and equality in dignity.

That the Protestant Ministers and Teachers were not sent of God.

That the Scripture was not the Word of God, but a Testimony or Declaration thereof.

And that we must search for the Word in the internal part.

That faith comes not by the Scriptures and Preaching.

One of them said, That the earth never bore a more abominable Idol, then that called the Bible.

At the same time another said, he had learned more by seeing a Hen or Capon killed, then ever by all the Sermons and Lectures that ever he heard.

Müntzer said, he had seen Angels, and talked with them: Printed that the Ministers were liars, for saying, Jesus Christ hath satisfied for us; and that we are justified by faith alone without works. That the Marriage of Pagans, Ignorants, and unbelievers, was fornication and whoredome, upon which the Wives of their Sett left their Husbands. One sort of them called *Spiritual*, would have nothing common with Gentiles. These saw a rule how plain their Garments

Garments must be, of what stuff, how long; forbid the use of costly Garments, Mirth, Laughter, Musick, Banquets at Weddings.

For proof of these things, I refer the Reader to all bockish men, that have read the Histories of those years, wherein these things are said to fall out; and they will tell us, that these things are asserted by so many credible Authors, at that time living, agreeing in the same, as takes away all doubt of forgery and slander. On the Reader may find them in *Bullinger* adv. Anabaptist. *Sleiden* hist. *Heresbachius* hist. Anabaptistica. *Lambertus*, *Hortensius*, of the same. *Spanhem*. *Diatr.* hist. de Anabap. *Joannis Clopenburgius*, gangrena Anabaptist. And also Mr. *Robert Bailly*, Mr. *Rutterfords Survey*: And a Pece lately translated by a Minister of *New-England*, and published by Mr. *Hook* of the *Savoy*; intituled, *Johannis Becoldus Redivivus*, will further satisfie the Reader.

Anno, 1528. *Ludovicus Heltter*, *Joannis Trajer Seckler*, and other Enthusiasts were in the matter of *Oathes*, *Magistracy*, &c. confuted by *Hollerus*; and *Kolvinus* at *Bern*, and driven to say, *The Spirit taught them otherwise, then the letter of the Scripture spake*; *Rutterfords Surv.* p. 7.

David George born in *Delph*, austere as any *Capuchin Friar*, that did often fast three dayes together; by trade a *Painter*, in 1540. did vend these Heresies among others.

That he was the Son of God, the true and spirituall David, born of the Spirit; whereas Jesus Christ was born of the flesh.

That the Doctrine of Moses, the Prophets, Christ, and the Apostles, was imperfect, carnal, littler.

That his Ministry was the time of perfection, when all Ordinances shall be useles.

That it was the signe against the holy Ghost, to refuse the Spirit in David George his Ministry, and to go back to the Prophets and Apostles.

These seeds he sowed in *Germany* and *Transylvania*. *Rutterfords Survey.*

Gasper Swenkfeld, in *Luthers* time, a great opposer of the *Reformation*, taught

That the Doctrine contained in the Scripture, is not properly the Word of God; but improperly by a Metonymy, where the sign is put for the thing signified.

That Faith and Conversion comes not immediately by the Word preached, but immediately from Heaven by inspiration.

That the Preachers of his time, Luther, Bucer, Calvin, Peter Martyr, Beza, Musculus, Grynaeus, Tostanus, Melancthon, &c. were not sent of God; and that no man was converted, or the better for their Preaching.

That no Doctrine in the Scripture CONDUCTETH TO SALVATION.

That God is to be sought in his naked Majesty, in dreames, inspirations, and revelations of the spirit.

That our Righteousness and Justification is not in the imputed obedience, and righteousness of Christ, but in a conformity with Christ in glory, by the in-dwelling Spirit of Christ. Rutterfords Survey, out of the Germane Authors.

CHAP. V.

Of the Quakers of England, since the Reformation.

HENRY Nicholls, the head of the Sect, called the *Family of Love*, here in England, wrote an Epistle to two Daughters of the Earl of Warwick, in King Edward the sixth's dayes, dissuading them from Regeneration by the Word of God, read or Preached; he denied Christ to be God. This Epistle was answered by Henry Ainsworth; he ascribed his blasphemies and heresies to the holy God, as the Author of them; saying of himself, That he was anointed with the holy Ghost, in the old age of the holy understanding of Jesus Christ, Goded with God in the Spirit of his love, illuminated in the Spirit with the heavenly truth, the true light of perfect being: That Christ was not God nor man, but the state or perfection in believers, or anouncing, or Sabbath, or the holy disposition, or Godliness: That all Ordinances, Hearing, Preaching, Scripture, Scripture-learning, Baptisme, the Lords Supper, all confession of Christ before men, all externals in Religion, are things of no worth, indifferent, free, triviall, laid on us by no Law of God: That our second Birth, is our Saviour Christ. Rutterford. That he could no more erre in what he said, then could the Prophets of God, or Apostles of Christ. His Prophet of the Spirit, Ch. 12. Sect. 8. quoted by Rutterfords Surv. p. 169.

Of this Tribe were Hacket, Coppinger, and Arthington, and that great number called Grundletonians, from a Village in Yorkshire,

shire, where they met in Queen Elizabeth and King James his dayes; concerning whom Mr. Richard Baxter affirms, in his *Treatise of the sin against the holy Ghost*, p. 149. I had an old godly Friend that lived near them, and went once among them, and they breathed on him, as to give him the holy Ghost, and his Family for three dayes after, perceived him as a man of another spirit, as half in an extasie; but coming to himself, he came near them no more. The hanging of *Hacker* in *Cheapside*, 1591. who died blaspheming, did much marre their matters; and *Arthingtons* Recantation, in a Book called *His seduction*, did stay many.

CHAP. VI.

Of the Quakers of New-England.

BECAUSE some *Enthusiasts* agreeing in many hereticall and blasphemous Opinions with the *Quakers*, did sail to *New-England*, in the Reign of King *Charles*, among those godly Ministers and people that went thither to free themselves from Prelatical Monarchy; let's follow them, and take a view of them.

Mrs. *Hutcheson* and her Disciples taught,
That Love in the Saints is the very holy Ghost.

As Christ was God manifested in the flesh; so is he incarnate, and made flesh in every Saint.

The new creature, or new man, love, or the Armour of God, *Eph. 6.* is not meant of grace, but of Christ himself.

The Faith that justifieth, hath not any actual being out of Christ, it is Christ believing in us.

The search and knowledge of the Scriptures, is not a safe way of searching and finding Christ.

A Christian is not bound to the Law, as a Rule of his Christian walking.

In the Saints there is no inherent grace, but Christ is all.

Frequency and length of holy duties, argues the Party to be under a Covenant of works.

All Doctrines, Revelations, and Spirits, must be tryed by Christ, rather then by the Word.

The soul needs not go out to Christ for fresh supply, but is acted by the inhabiting Spirit.

In the Saints, Christ loves, prays, believes, praises formally in them, and they are wholly Christed and Godded.

A Christian is not bound to pray, nor to any spiritual acts, but when the Spirit excites and moveth him thereunto.

He that hath the Seal of the Spirit, can infallibly judge of another, whether he be elected or not.

No Minister can convey to another, more then he hath experience of in his own soul.

The Law is no rule of life to a Christian.

Mrs. Hutcheson said, Her own Revelations about future events, are as infallible as Scripture; the holy Ghost is Author of both: That she is obliged with certainty of Faith, to believe the one as well as the other. Rutterfords Surv. out of Welds Narrative.

Almost every one of these Errors and Blasphemies, are the same for Substance, with what the present Quakers hold, as may be seen by comparing.

The Errors and Blasphemies of the Gortinians, from Sam. Gorten, banished out of New-England, about the year, 1646.

That the Ministers and Churches of New-England, that are not of their way, are Antichrists, Idolizers, false Teachers, Ungodly, &c.

That the rising of their Sect, is the Messenger of the Covenant, Christ coming to his Temple.

That whatever it is the Saints utter in point of Religion, must be the voice of the Son of God.

That Christs death and sufferings, is nothing else but the dying and suffering of the Saints.

He denied the being of three Persons in one God.

That Christ was a single man, true man, and died for us.

The Resurrection. And affirmed,

That Christ reveals his will by no voice, but the voice of the Spirit in the Saints.

That swearing at all, though before a Judge, is unlawfull.

That those that study for their Sermons, are Idol Shepherds of Rome. Simplices defence against seven headed policy, quoted by Rutterfords Surv.

I my self did hear this *Gortch* affirm, about the year, 1647. in a Sermon in *Coleman-street*, that whatsoever shall have an end, was a carnal Ordinance, and from the Devil; for he made them convertible termes, and instanced in Baptisme, Lords, Chaplains, Ruling Elders, &c.

The Reader may see what plain Quakerisme these things are, by comparing them with the following Catalogue.



PART. II.



Hus having brought the Reader down to these times, wherein we live; I shall now shew,

1. How the Quakers of these dayes, came so suddenly to multiply.

2. What their Opinions and Practices are. And

3. What the design of Satan is, in stirring up such kinde of people.

And so conclude, with a Prayer to God to reduce them; and in the mean time, to preserve me and all others from their infection and rage.

CHAP. I.

Of the Quakers of these dayes: Shewing how they came so quickly to encrease, as they have done: And the Diversity of them.

1. **T**He old Church-Government being quite taken away, and no new one set up in its stead, all Laws, that enjoyned people to hear Gods Word, repealed, and the wayes of proceeding against Hereticks, dying with the Government; factions and animosities breaking out into an unhappy War, in which the reins of men being more loose, and Souldiers having both provocations to stir up their pride, passion, and dissent from their enemies to the heighth; and also opportunity to vent their opinions, and to propagate them with less contradiction, as being removed further from the inspection of able Ministers. A few Ana-

baptists, Antinomians, Familists, that were the spawn of the fore-mentioned Family of Love, Henry Nicolls, and the Grundlestonians, but shrouding themselves at first under the name of Independants and Separatists, upon pretence only of some corruptions in the Church, did grow in two or three years time to a multitude, spreading themselves and their conceits, through the severall Cities, and Countries, and Armies; untill at last through the just hand of God, their combining for Tolleration, the great industry of disguised Jesuites, and their many flagitious abominable practices, they arrived to that height and

* The number of Quakers, of all sorts, that deny Christ, his Scripture, Ministry, and Ordinances, is no doubt 150000. in England.

* This was written five years ago: How greedily are they increased since then?

* number, and to those advantages, for the propagation of their wayes, which our eyes have seen, and the faithfull do lament. Oh what a great lump hath a little Leaven leavened! And for brevity sake, take the words of a great Observer of the times. "A man would scarce have believed that saw the first spring of Separation and Anabaptistry among us, that it would have produced those fearfull effects, which we have since beheld. The Devil hath now got such an * Army of Hereticks, to spit their venom daily in the face of Christ, that we may hear daily from their voices, whether Satan be for Christ, or against him. From Separation, and Anabaptisme, and Antinomianisme, they are proceeded to such madness and abomi-

nable conceits, and to so great variety of them, as I scarce read of in any time of the Church, except in the dayes of the Simonians, Nicolaitans, and the rest of the Gnosticks, in and near the dayes of the Apostles, and in the time of David George, and some others at the Reformation.

"When many both Rulers and People desired, endeavoured, and expected such a Reformation, as to have seen a plenty of faithfull Teachers, and Discipline faithfully exercised, and God purely and seriously worshipped; We could not foresee, what grievous Wolves should enter, not sparing the flock; and that of our own selves, should men arise speaking perverse things, to draw away Disciples after them, Acts 20. 29, 30. So that I think, we may almost compare with the first Hereticks, for vileness and variety.

"Some

"Some we have that turn Socinians, some turn Libertines, and some Familists, some Seekers, and some down-right Infidels.

"Besides these, we have had, and yet have, a horrible Sect of men called Ranters; who make it their very Religion to swear out the most foul-mouthed Oaths by multitudes, and openly blaspheme the God of Heaven, and so meet, and dance, and roar together, and commit Whoredomes and filthiness without shame, so that they seem to match the Simonians and Nicolaitans. They fall into frenzies, and there lie with their bodies swelled, and strangely acted; and then fall into their raptures and blaspheming. When the Law began to restrain these for their wicked practices, the same deceiving Spirit raiseth up another Sect in their stead called Quakers, who hold many of their Doctrines, and take their course in many other respects: Only instead of ranting open wickedness, they pretend to as great mortification of the flesh, as the ancient Eremites, and more: They fall into trances, swell, quake, and tremble, and yell, and roar, and after the fit is over, fall a threatening Judgment, sometimes against common sins; but the life and venom of all their speeches and endeavours, is against the Ministry, to make them odious in the eyes of the people. The said Author goes on, and names a more sober sort, possessed with the fancies of Jacob Brompton the German paracelsian Prophet, and the Rosicrucians, that set themselves mainly to a mortification of bodily desires and delights, and advancing the intellectual part above the sensitive (which is well,) but the Doctrine of Christ crucified, and Justification by him, is little minded by them. They do as the Quakers, maintain the Popish Doctrine of Perfection. That they can live without sinne, or that some of them can. They aspire after visible Communion with Angels, and many of them pretend to have attained it, and frequently to see them: The rest have that immediate intuition of verities by the Spirit within them, or by revelation, that it is above meer rational apprehension; and therefore they will not dispute, nor be moved by any Arguments or Scriptures that you bring, affirming, that Ratiocination cannot prevail against their intuition. The summe of their Doctrines is,

"That we must be perfect.

Act of O. C. against Blaspheming, which proves the truth of these things.

Baxters sin against the Holy Ghost p. 151.

"And

" And for subjecting the flesh to the *intellect*, we must live in
 " *contemplation*; lay by all *Offices* in the *Commonwealth*, and own
 " no *fleshy Relations*, as they call them; not the Relation of *Bro-*
 " *ther*, or *Sister*, nor the Relation of a *Magistrate*, or of a *Master*,
 " not the Relation of a *Father*, or *Mother*, *Son* or *Daughter*, nor
 " love any because of such a Relation; but only as *Justice* binds
 " us to requital, for what they have done for us. That none
 " should own the Relation of *Husband*, or *Wife*, nor love each
 " other, as so related.

" That we should endeavour to be perfect; and therefore to
 " forbear all *carhull* acts of *Generation*, as being of *sin*, and of the
 " *Devill*; and therefore *Husband* and *Wife* should *part asunder*, or
 " *abstain*.

" That all things should be *common*, and none should own pro-
 " priety; with abundance more, which are founded on certain
 " vain unproved *fancies* of *Behmens*.

" That God at first created man a *spirituall body*, in *one sex on-*
 " *ly*, that containing both sexes *virtually*, having an An-
 " gelicall power of *spirituall* Generation: and that this grois cor-
 " poricity, and diversity of Sex, Marriage, and Generation, are
 " all the *fruits* of *sin*, and *Satan*; with abundance more such au-
 " dacious vanities, not worth the reciting.

Now I shall come more closely to treat of the people among
 us, that are commonly called *Quakers*. The chief Ringleaders
 are named in the Quorations following.

CHAP. II.

Containing some of the Blasphemies and Errors of the Quakers, which they have Published in their Printed Books, which I have not taken upon trust, but have seen them every one, and reduced them to the following Heads.

Of the Authority of their Words and Writings.

1. **T**Hat which Christ, the Prophets, and Apostles spoke, and what is spoken or written by the Quakers are all given forth by *one Spirit* according to *measure*, and that a man may as well slight the one as the other. Mr. *Camelford* Minister of *Staffy Chappel* in *Lancheshire*, having told *Tho. Atkinson* (in answer to his *Queries*.) that his *Queries* were condemned to the fire to be burned: *Geo. Fox* replies, *You might as well have condemned the Scriptures to the fire.* Truths defence against refined subtilties: By *Geo. Fox* and *Rich. Hubbertorn*, p. 2. and justified by *James Nailor* in his *Answer to Jer. Ives*, p. 15.

2. That they have as full a measure of the Spirit, as the Pen-ners of the Scriptures had, *Geo. Fox*, and *Rich. Hubbertorn*. Truths defence, p. 42.

3. That the same gift that worketh miracles, is among them, as was among the Apostles, *Geo. Fox*, and *Rich. Hubbertorn*, Truths defence, p. 44.

Of Antichrist.

4. That that denying of Christ to be come in the flesh, which is the mark or Character of Antichrist, or the Man of sin; is the denying of Christ to be come in the flesh of his Saints. *Masons Answer to Johnson*.

Of Atonement.

5. That there is that in the spirituall Man, which being turned into, and followed, can redeem and make Atonement, and that in him the Atonement is made. IN Answer to *Higgenson*, p. 3.

D

6. That

6. That the *light* which is in every man, sheweth the true Atonement, and no other thing can shew it to every particular Person, *ibid.* p. 33.

Of civill Titles and Gestures of respect unto Men.

7. That bowing the body, and putting off the hat unto one another, is an *Heathenish Custom*, and *Idolatry*. *James Parnel's Goliaths head cut off*, p. 39, 40.

8. Mr. *Raynor* of *Lincoln*, is called *Babylonian*, for directing his Epistle to the Right Worshipfull the Mayor of *Lincoln*. *Masons Answer to Raynor*, p. 4.

Of Christ.

9. *George Fox* being asked whether *Christ* hath a body in *Heaven*, and be a particular man or person, incompassed with a body to live for ever, yea or no? Affirmes, that *Christ* hath but one body, and that is the Church. Truths defence against refined subtilty. By *Geo. Fox*, and *Hubberthorn*, p. 78, 79. *Edw. Burrough's Answer to Bunion*, p. 28.

10. *Christ* hath but one Body, and that is his Church, *James Nailor* against *Ives*, p. 23. *Edw. Burrough's* against *Bunion*, p. 30. The distinction of *Christs* personall presence in *Heaven*, and spirituell presence in his people is denied. *James Nailor's* second Answer to *Tho. Moore*, p. 13.

11. That the Election, Ordination, and Adoption so often spoken of in the Scriptures is *Christ*, and the drawing is the Spirit of the Father, which is administred in the light, which draws to *Christ* the Election. *James Nailor* against *Jr. Beacon*, p. 40.

12. That *Christ* was the Goshell which the Apostles Preached. *Jr. Parnel's Goliaths head cut off*, p. 17.

13. *Christ* coming in the flesh gave *Adam* his created estate and recovery. *Hubberthorn* against *Tho. Winterton*, p. 8.

14. *Christ* coming in person to Judgment is denied. *Hubberthorn's* innocency of the righteous seed, p. 7, 8. he is no where to be looked for, but within. *Masons* against *Johnson*.

15. It is no deceit to own *Christ* no otherwise then as he was before

fore the world began. *Edw. Burroughs against Benion, p. 13.*

Of the Church.

16. Christs Church is in God, and God hath not a visible or temporall Church in the world, nor is the Order, or Rule, or Government in the Church visible, but spirituall and eternall. *Farnworth against Hagger, p. 17, 23.*

17. That since the Apostles dayes hath been a great Apostacy, and not a true Church of Christ could be found; and ever since hath the same Generation (as now) of false Prophets stood under severall formes and appearances, deceiving the Nations, but now the pure light of Christ shines, &c. *Answer to Griffith.*

Of Religious Education.

18. That for Masters and Mistresses to make their Servants read Scriptures, and to bring them to the publick Ordinances, argues a persecuting Bonner-like spirit; and is a seeking to dethrone Christ, and is treason against the King of Saints and his tender Limbs. *Masons Answer to Mr. Rayners Precepts. p. 37.*

Of free will, and of the power of nature.

19. The light of Christ within, or the light that is in every Mans Conscience, if walked in, and hearkened unto, will be strength to lead a Man to life. *Edw. Burroughs Truth defended, p. 12.* many of their assertions concerning the light imply the same thing.

Of internal Light, and what it can do.

20. That the light which is in every one that comes into the world shews a man sin and evill, and the deceipts of his own heart. *Geo. Fox Exhortation to the People, in Answer to West. Ministers Pet.*

21. And loving this light it will bring you off all the worlds wayes and worships to worship God, *ibid.* And lead you into the light of life. *Farnworth against Hagger, p. 51. Hubberthorn against Tho. Wrinterton, p. 2.* From impurity unto holiness. *Mascens Epistle to his Answer to Mr. Rayners Precepts.*

22. It is *spirituall*.
23. And the *lights* of Christ, wherewith he enlighteneth every one that comes into the world.
24. It is *pure*, and whosoever believes and followes it, shall not abide in darkness, but shall have *eternall life*; and whosoever believes it not, is damned. *James Nailors Answer to Fr. Harris*, p. 11.
25. By the *power* of it, is the Creature brought into the world. *James Nailors Answer to Winterton*, p. 7.
26. It revealeth, without the Scripture, the *lives and actions* of Christ and his *Apostles*, and of the Resurrection to judgment. *Farnworth against Hagger and Pollard*, p. 55, 58.
27. That nothing else can reveale Christ. *Edw. Burroughs Answer to Bunion*, p. 18.
28. By this *light* all the holy men of God were taught, that gave forth the Scriptures. *Edw. Burroughs Truth defended*, p. 17.

What it is.

29. Christ is this light. For his Exhortation in *James Nailors Answer to Higgenison*, p. 5. *James Nailors Answer to Pendarvis*, p. 6.
30. Its the light and Spirit of Christ. *James Nailors wickedness weighed*, p. 22.
31. Its the light, Spirit and power of God unto salvation, which is the Gospel of Christ. *Farnworth against Hagger*, p. 57.
32. It is the perfect Law of liberty. *J. Nailors Answer to Higgenison*, p. 5.
33. The Lord God and the Lamb is the light within men. *Farnworth against Higgenison*, p. 54.
34. It is the light of the Covenant of grace. *James Nailors Answer to Fr. Harris*, p. 15.
35. This light in all men is God, and when Paul committed them to God, it was to the light within them. *Farnworth against Hagger*, p. 48.
36. Its the word of faith which the Apostles Preached. *Edw. Burroughs against Firmin*, p. 18.
37. It is reason and understanding that it is in every Man. *Edw. Burroughs against Firmin*, p. 19.

38. It is a perfect rule in every mans Conscience, where man is guided by it, *ibid.* p. 18.

39. That in a man which is just, equall, and righteous, telling him he ought not to do wrong. Answer to Berk's Letter, p. 6.

40. And that reproves him in secret of his secret iniquities. Answer to Griffith, p. 33.

41. Its the light, life, and power of God, the just and living truth, from which the Scriptures were spoken forth. Answer to Berk's Let. p. 7.

42. Its that of God in a mans Conscience. Answer to Berk, p. 20. Humph. Smith reply to Edm, Skip, p. 17.

43. It is the light of Israel. Hubbertthorns Answer to T. Winterton, p. 3.

44. This light with which Christ enlightneth every one that comes into the world, is the same thing with the light and life of Adam in Paradise; but when he went into the selfish knowledg, he became brutish, and this is a witness against him. Hubbertthorn against Tho. Winterton, p. 8.

45. This light is the grace of God that teacheth to deny all ungodliness, &c. and this grace is Christ himself. Masons Answer to Rayners Precepts, p. 20.

46. This light in every mans Conscience is the right heir, give him the kingdome of your hearts; this is the Son of God in whom he is well pleased. Mason against Rayners Precepts, p. 49.

47. It is no other thing than the light of the Gospell. Edw. Burroughs Answer to Bunion, p. 18.

48. It is the same light with the anointing, both in believers and unbelievers. Truths defence against refined subtilty by Geo. Fox and Hubbertthorn, p. 67.

Of judgeing and discerning Mens hearts and persons,

49. That the Saints by the Spirit that is in them, can judge of mens hearts, (not by outward appearance) and that such judging is Christs judging of men. And that Christ shall judge no where else but in his Saints. James Nailors Answer to Jo. Pendarvis, p. 7.

Of Justification

50. That that is a blind *Doctrine* which Preaches that righteousness which justifieth, is not in them. *James Nailor* against *Higgenson*, p. 6. *Burroughs* against *Firmin*, p. 21.

51. He that hath a covering for his sins no nearer then above the Stars, will one day be found naked. *James Nailors Answer to Higgen-son*, p. 8.

52. The obedience of Christ and of the Creatures, is not two obediences but one. *James Nailors Answer to Higgen-son*, p. 22.

53. Christ Jesus made manifest and revealed in us, is our righteousness for justification. *Edward Burroughs Truth defended*, p. 12.

54. The faith of God justifieth alone without imputation; thy imputation to thy dead works without thee, we do deny. Truths defence against refined subtilty, p. 93.

55. That Christ bought us not with the price of his Blood that was shed upon the Cross at Jerusalem.

56. That the Blood of Christ is but ours as ever 'twas, by which we are redeemed from our vain conversation. That this Blood is our witness and seal, by which we are redeemed, but not at Jerusalem only, but made manifest in us. Truths defence against refined subtilty, p. 95.

Of Faith and its Object.

57. God hath given his Son, who is not only that light (which inlightneth every one that comes into the world) but to all that believe therein and follow it, he leads them out of darknets thereby, and gives them the light of life. *James Nailors Answer to Higgen-son*, p. 17.

58. Without faith in the light of Christ (within a man) a man cannot know the things of God, nor have his duties accepted. *James Nailors Answer to Beacon*, p. 9.

59. He that believes in the light and follows Christ who is the light, shall have the light of life. *Hubberthorns Answer to Winter-son*, p. 2. The light within also is asserted to be the Object of Faith. By *James Nailors Answer to Fr. Harris*, p. 26. *id.* against *Jo. Beacon*, p. 39. *id.* Answer to *Tho. Winterton*, p. 7. *Mason* against *Iohnson*, p. 3.

We must believe in the light. *James Nailors Answer to Harris, p. 26.*

Of the Scriptures of the Old and New Testament

60. Mr. Brecks of New-England asks, How came you to know there was ever such a Man in the world as *Jesus Christ*? They answer, *not by the Prophets, nor by the witness of his holy Apostles and Evangelists left in their holy Record of the New Testament, but by the eternall infallible Spirit.* Answer to *Edw. Breck, p. 16. l. 34.* compared with his Letter prefixed, *p. 9. Quest. 2.*

61. That it is dangerous for the ignorant and unlearned to read the Scriptures. 1. Because they are made use of against the Saints. 2. The Ministers of it are the Ministers of death. 3. They make a trade with it, yet the holy Brethren may read them. Truths defence against refined subtilty. By *Hubbertborn, p. 101.*

62. But if any raise from the Scripture points, trials, motives, uses, he adds to the Scripture, and to him are added the curses and plagues, *Rev. 22. 18.* Truths defence against refined subtilty, *p. 101.* *Whithead against Clapham, p. 11.*

63. That the Scriptures are for the perfecting the Man of God, and now for the instruction of others, for that is for destruction.

64. It is the man of sin that talks and prates of the Scriptures who is exalted above all that is called God in thee. Truths defence against refined subtilty. By *Hubbertborn, p. 102.*

65. That the Scripture is not the Word of God, nor a standing Rule. *James Nailors Answer to Baxters Q. Car. p. 26.*

66. It is not a perfect Rule of faith and conversation to walk by. *Farnworth against Hagger and Pollard, p. 22, 43.* Answer to *J. Griffith, p. 19, 32.*

67. That to limit a man to the Scriptures, to Preach nothing but what he can prove from the visible Rule of the Scriptures, is to debar and limit God. *Rich. Farnworth against Hagger and Pollard, p. 3.*

68. That faith comes not by hearing the Scriptures Preached.

69. That the Scripture is not the Gospel.

70. That men may be saved without it, and comforted, though disowning the Scriptures. *Farnworth against Hagger and Pollard, p. 21, 22.*

71. That

71. That he that hath no light to walk or speak by, *but the Scriptures is not like to speak truth.* Answer to Mr. Berk of N. Eng. Letter, p. 7.

72. He is dead in sin that hath no other light, nor way to salvation, but what he hath out of the Scripture. Answer to Mr. Berks Letter, p. 17.

73. *Jeremy Ives* Quoting Lev. 19:32, to prove some honour due unto men; which *James Nailor* Answers in scorn thus; What a standing rule is this word of yours (the Scriptures) that the deceiver can thus turn quite into another thing than it speaks? The Devil likes such a word as he can turn every way to plead for his Kingdome. *James Nailors* Answer to *Ives*, p. 22.

74. That it is the Devil in men that contends for the Scripture to be the Word of God. *James Nailors* Answer to *Ives*, p. 22.

75. That the Bible is not the written Word of God, but a declaration of Christ the Word. Answer to *do. Beacon*, p. 9.

76. The Scripture is not the Gospell, that is Christ Jesus that cannot be contained in Paper and Ink. *Parnets Goliaths* head cut off, p. 17. *Farnworth* against *Hagger*, p. 25.

77. That the light which is in all the Indians, Americans, and other Pagans on earth, is sufficient without Scriptures. *James Nailors* Answer to *Baxter*, p. 48.

Concerning the Ordinances of Jesus Christ.

78. *Psalmes.* That *David's Psalmes* are not to be sung in Meeter. Truths defence against refined subtilty. By *Geo. Fox* and *Rich. Hubbertsborn*, p. 18, 20.

97. *Preaching.* That such a Minister (that owens not the Quakers way) as takes a Text of Scripture and makes a Sermon upon it, is a Conjuror, and what he saileth must needs be Conjuror. *James Nailor* against *Ives*, p. 13.

80. That he is a false Prophet and a Deceiver which hath not the word (immediately) from the mouth of the Lord, but takes that which the Lord spoke to another, and the Prophets, Christ, and the Apostles words, and calls it Gods word, and saith, the Lord saith it. *Edw. Burroughs* Truth defended, p. 4.

81. That to raise Points, Tryals, Motives, and Uses, is adding to the Scriptures. Truths defence against refined subtilty. By *Fox* and *Hubbertsborn*, p. 40. *James Nailors* Answer to *Id. Beacon*, p. 40.

82. *Water-baptisme is denyed, and affirmed to be no Ordinance of Christ.* James Parnell and James Nailors Answer to Ives, p. 14, 29. Geo. Whitehead against Clapham of singing Psalms, p. 11.

83. That it is a *beastically, carnally, earthly Tradition never commanded.* Truths defence against refined subtilty : By Geo. Fox and Rich. Hubberthorn, p. 98.

84. *Lords Supper.* Mr. Kellet in Lancashire *Queries.* Whether did not Christ institute his last Supper with Bread and Wine? Richard Hubberthorn Answers him, That Christ spake not of Bread and Wine, but the Bread which Christ called his Body is to be understood of the Church, that are many Members but one Body.

85. But the Cup which thou drinkest we do deny, for thy Cup is the Cup of Devils, and thy Table is the Table of Devils, which is an Idol and imitation, and thy Sacrifice is to Devils and not to God. And this Answer to Mr. Kellets Q. he saith is, by the Spirit of the Lord. Defence against refined subtilty, p. 99. And not only this, but (saith he) Our giving forth Papers and Printed Books, is from the immediate eternall Spirit of God, p. 104.

Of all the Ordinances together.

86. The Sacraments and Ordinances are *beggerly Rudiments, Commandements and Doctrines of Men; and not the Ordinances of God.* Answer to Edw. Brecks Letter, p. 10.

87. Although they are commanded by Christ, yet to continue but for a time, a figure of a substance, which being come in the Saints, the figure ceaseth. Answer to Griffith, p. 16. Edw. Burroughs Truth defended, p. 11.

88. They are *unholy Duties and Ordinances.* Masons Answer to Rayner, p. 17.

89. There is not any profit in *sprinkling Infants, or your Bread and Wine; and those that partake in those Ordinances, were never yet washed from their sins and pollutions.* James Parnells Goliaths head cut off, p. 73. Whitehead against Clapham, p. 11. Edw. Burroughs Truths defence, p. 11.

90. *Preaching the Word, Praying, Singing, are no appointments of Christ, but the inventions of men.* Truth defended against refined subtilty : By Geo. Fox and R. Hubberthorn.

91. The Priests taking Tithes in the time of the Law, was evil ;

and proved them to be false Prophets and Deceivers. Burroughs Truth defended, p. 5.

92. That the light of God and of Christ (which is affirmed to be in every mans Conscience that comes into the world) commanded circumcision, and the seventh day to be kept a Sabbath, and the worship in the Temple, &c. And was the same light that led the Disciples from these things to deny them, and yet no offence to God, nor contradiction in the light of Christ. Burroughs Answer to Firmin, p. 20.

Of the Sabbath.

93. No Sabbath to be kept. Answer to Edward Brecks Letter, p. 9.

Of Ordination or Call to the Ministry.

94. The Ministers of God never were sent forth from God by a mediate sending, but were immediately sent. Rich. Farnworths Answer to the Westmorland Ministers Petition, p. 5.

Of Oathes.

95. That it is not lawfull to take an Oath before a Magistrate, no not to end a Controversie, and that he who affirms it is, is thereby found in the condemnation of the Devil. James Parnels Goliaths head cut off, p. 70, 71.

Of Perfection.

96. That those that have received Christ and God, are come to perfection, because God and Christ are perfection. James Nailors Answer to Ives, p. 13.

97. That all such as are in Christ are without sin. Farnworth against Hagger and Pollard, p. 7.

Of Sinne.

98. That the Doctrine of Originall Corruption, whereby we are deprived of the Image of God, &c. is a soul destroying, God blaspheming Doctrine. Masons Answer to Rayner, p. 13.

Of Union with God.

99. That the substance of the Diety is communicable unto man, so as to confound the natures, and change man into the devine substance and essence. *Masons Answer to Rayners precepts*, p. 23. compared with Mr. Rayners denial of such a Union in his Precepts.

Of the Sufferings of the Quakers.

100. That it is for no other cause but for bearing witness for the living God and his truth, as it is made manifest in us by the same spirit and life and power as all the holy men of God were sent Prophets and Apostles. *Answer to Brecks Letter*, p. 4, 5.

Of the Tryall of Spirits and Doctrines.

101. That the infallible Spirit in the Saints is the sole tryer of all Spirits and Doctrines, and they are not to be tryed by the Scriptures. *James Nailors Answer to Fr. Harris*, p. 9. *Geo. Whitehead against Clapham*, p. 13.

102. That the Spirits are to be tryed whether they be of God, or be the Spirit of error, delusion and darkness, not by the Scriptures, but by truth, which is eternall and infallible, by the same eternall infallible Spirit, as spoke forth the Scriptures, and was before Scripture was written, and this Spirit gives judgment upon thee *Edw. Breck*, and knows thee and tries thee and thy light which is the Scripture, and judgeth thy spirit to be a fallible lying spirit. And this spirit and judgment do we (Q.) witness, and this shall be Answered by that of God in all Consciences. *Answer to Mr. Edw. Breck of New-England his Letter*, p. 8.

103. That a mans being charged with lyes, error, falsehood, by the Quakers, is an infallable proof of his guilt. *Answer to Mr. Breck*, p. 16. *Farnworths Answer to Hagger and Pollard*, p. 14.

104. Thou (saith *Edw. Burroughs*) indeavourest to prove thy accusation by vain consequences and false conclusions; but our assertion is proved by the Spirit of God, or the light that every one is enlightened with. *Burroughs against Firmin*, p. 14. Which Spirit or light is to be exalted above all things, as the searcher and tryer of all things

and Spirits, and is not to be judged or tryed by the Scriptures. But-roughs against Firmin, p. 15, 16.

Of the Popery of the Quakers.

By this we may clearly see, that they are in many of their opinions very *Popish*, agreeing with the *Papists* in these things. 1. That the Ministers of the *Reformed Churches* are not true Ministers. 2. Nor the Ordinances Administred by them, the Ordinances of Christ. 3. That a man is justified by the merit of good works, by inherent righteousness. 4. That the Scriptures should not be read by the ignorant and unlearned. 5. That the Church hath an infallable, unerring Spirit; to try and judge of Scripture it self, is to be judged by none, whose dictates and determinations are of as great Authority, as the Scripture. 6. And as the *Papists* by their Doctrine of the *Reall Corporall presence* of Christ, in many thousand places at once, overthrow, as much as in them lyeth, the Articles of *Christs Humanity*, viz. of his being a *reall Man*; of his suffering Death; rising, ascending, and sitting at the right hand of God. So the *Quakers* destroy the *Humanity* of Christ, by denying his being corporally in Heaven, and affirming that he hath but one Body, which is his Church, and that God manifest in the flesh, is to be understood in the Saints. Also their opinion, That the Magistrate is not to meddle with matters of Religion, unless to pull down the Reformed Religion, is a plain Point of Popery. And for the truth of these, I appeal to all men in the world that know what Popery is (and they are many Millions) that shall also read the Opinions of the *Quakers* in this Catalogue.

CHAP. III.

Of the Actions and Manners of the Quakers.

They will not put off their Hats, nor bow their bodies, to the greatest Persons. The Parliament 1659. appointed a Committee of purpose to hear their Complaints; before which the *Quakers* stood covered, and thou'd and thee'd the Chairmen and Members thereof, to the greatest dishonour of the Authority of England, as ever was admitted.

They will not petition to men, no not the highest Powers, but Counsel and Command: Witness all their Addresses to the protectors

Protectors and Parliaments, in Print many of them to be seen.

They will not take an *Oath*, before a Magistrate, or otherwise, saying, it is unlawfull. And yet this Summer, 1659. to revenge themselves of some Countrey men, about *Sawbridgeworth* in *Hartfordshire*, for affronting them, they could freely swear against them, in order to the binding them over to the Sessions, and rail against Sr. T. H. a Justice of the Peace, accusing him in Print, for not taking the Parliaments new Engagement.

They say, the *Magistrate* hath nothing to do, to meddle in matters concerning *Religion*; and yet do continually importune him to pull down Religion, as is well known to all the late Authorities, and thousands more, by *Edward Burrow's* Letters to the Protectors, and other Papers Printed.

They cry up Liberty of Conscience, but are not willing to give it to others. How many thousand times have some Ministers or other in all parts of the Land, been most impudently disturbed by them, in their publike religious exercises, is so well known, that none but *John Impudence* will deny it.

They are notorious *Lyars*; for all their Blasphemies and Errors are so many lyes: Not because I say they are lyes (that's their common disproof) but because they are contrary to the Law and the Testimony, the Scriptures, as all do know, and can witness, that have *savingly learned* those Statutes, and so are taught of God. If *St. Paul* himself had told the *Bereans*, that for Masters and Mistresses to make their Servants read the Scripture, is Treason against the King of Saints and his tender Lambs, as *Mason* against Mr. *Royner* doth (See *Catal. Educat.*) would not they who tryed his Doctrine by the Scriptures (and therefore are called noble) *Acts 17 11.* have told him he lyed?

2. Every one of the Quakers saith, he is taught and guided by an infallible Spirit, and is without sin: And that they are all so, and that's a *lye with a latchet*, as I'll prove presently by another way, then by comparing what they say with the Scripture, though that's the best way; even by their notorious contradicting one another. Many instances might be given; I'll only name one or two.

Hubberiborn, in his Truths defence against Refined Subtilties,

p. 101. doth affirm, *That the wicked are not to read the Scriptures but the godly*; and gives his wife Reasons for it. But *Burroughs* against *Firmin*, p. 16. allows only the wicked and ungodly: *Such as the Scribes and Pharisees were*, to search and read the Scriptures, and not the godly. Here's a plain opposition and contradiction, from which I infer, that both of them did not write truth, they were not both guided and directed by an unerring infallible Spirit; and consequently, that to say all the Quakers have the guidance of such a Spirit, ey and that in all their speeches and writings, as they say they have, is such a lye as I called it: And there is that in all men, that will not offer violence to their Reasons, that will witness to the truth hereof. Take but one more instance.

James Nailor, in his Answer to *Francis Harris*, useth the name SCRIPTURE, and the WORD OF THE LORD, indifferently as convertible termes, as being fulfilled by mens coming from far, and sitting down in the Kingdome, &c. thereby contradicting his well known elsewhere Assertion, *That the Scripture is not Gods Word*, p. 311.

They are the most immodest, *obscene*, people in the world, next to the late *Ranters*. If all the Stories of their womens stripping themselves to the very skin, in the presence of men, and of mens so doing in the presence of women of late years, should be here set down, they would be enough to make a large Volume. I will set down but those few, which I am sure I can prove to be true, and that are by many hundreds known to be true.

1. A Female Quaker about four or five years ago, came into White-hall Chappell stark naked, while a great Congregation was at the publike worship of God, the Lord Protector O. C. being present.

2. Since then, a Relation of mine had a Maid-servant that became a Quaker, and one day at Putney where his house was, and when he had many friends at dinner with him, she came into his Parlour stark naked while they were at dinner, to the astonishment of their modesty. And another day, she did Stark naked go from her Masters house through Wandser, and to Lambeth, or near it, where some Watermen by force stop'd and covered her, and carried her back. It was said, that she intended to have entred London over the Bridge, and to have gone in that posture through London Streets unto Westminster.

3. This last Summer 1659. in Colchester a *Man-Quaker* went stark naked all through the Market: And another day, which was the Lords day, in the same posture entred into the greatest Assembly that was in that Town, walking unto the further end of the lower *cross* He through many people, and then returned without saying a word. And from thence he went to a great company of the Quakers, assembled together in that Town, where he did for a long time act the part of a Speaker; which considered, as also that when he did go naked, he had a Brother waiting upon him, carrying his Cloaths under his Arms, it was the more apparent, that it was an act well-pleasing to, and approved of by the Quakers.

4. This last Summer 1659. A *Man-Quaker* went naked through the City of London down *Cheapside*, as hundreds can witness.

5. In Colchester this last Summer, 1659. many of them, as also the Anabaptists, have opened their Shops, and followed their handicraft Callings every Lords day for many weeks together, notwithstanding the *Legal oppositions* that have been made against them; and it's likely they continue so to do; they did untill very lately. The like (as is known to thousands) hath been done several Lords dayes by some of them of late in London; and Southwarke.

6. In Colchester this last Summer 1659. a Woman-Quaker brought her needlework into a Church, and fell to work, and singing, while the Minister was officiating.

7. In Aldermanbury-Church in London, this last Summer 1656. a *Man-Quaker* after one frustrated attempt, did (while the Psalm was singing, and before the Minister ascended) get up into the Pulpit, and there *sate* upon the Cushion, with his foot upon the Stool, or Seat, and with a Needle and Thread sewed a Pocket, untill he was pulled down; since which, the same Person hath in Print published the reason of his so doing, to be only this: That the Burden of the Lord was upon him: That he was so prest in his spirit to do it, that he could have no rest untill he had done it, but declares no end for which he did it: Surely the Devil that moved him, did not exercise his wit; or else had a very fool to work upon, that would move to no end.

They do exceedingly covet that, which impudently they say they have, but have not, namely the gift of working Miracles; concerning which, take these following Stories, wherein may be seen their pride, and how the lying Spirit hath befooled them.

William Pool (a professed Quaker) servant to George Knight Clothier, of the City of Worcester, and a Quaker also, seemed for some short time to be much troubled in mind and dejected, which his Master and some others took notice of: But not finding satisfaction from the Quakers, with whom he did converse, upon the 19. of February 1657. being Friday, he was more then ordinarily troubled, (but the manner and grounds of it are variously reported) and at evening went suddenly out of his Masters house, and could not be found or heard of that night, nor the next day; but on the Lords day, early in the morning, was found within half a Mile of the City, dead, and naked, with his face downward in a little puddle of water, all his Cloaths lying by him. Upon the view of which and hearing the matter, the Coroners Inquest found him guilty of self-murder: His Mother and Friends on Munday morning, the 22. of February, caused him to be buried in Claynes Church-yard, two Miles from the City: And the same day in the afternoon, after he had lain buried six or seven hours, a strong persuasion of pride and confidence, seized upon one Susannah Peirson (one of the most violent, heady, and high-minded Quakers in the City) that she could raise William Pool from the dead; whereupon she took three or four more of her way, and went to the Church-yard, caused his body to be digged out of the earth, and laid upon the ground, and opened his shroud, touching him, and calling him by his name, saying, Arise, and walk, with sundry other expressions, many being present: But she and her companions returned with shame, yet persists still in her Opinion without any change. The Lord shew her her sins, and give her repentance to the acknowledging of the Truth, that she may recover her self out of the snare of the Devil, who is taken captive by him at his will.

They compass Sea and Land to make Profelytes, and have too

too much succeeded both in *Virginia* and *Amsterdam*: But I hope where ever this Book shall arrive before them, the people will so well know them, as to abhor any further acquaintance with them.

They are a very cruel, bloody people, if we may judge of the Lion by his paw, or what is abundantly in their hearts, by such speakings of their mouths as these, to our Captains in Christs Army: *That they are of the Synagogue of Satan, and know nothing of God, but are enemies of God, being guided by the spirit of error, without, among dogs, whose humility is fained: That their Sermons are fleshly fancies and Conjurations, dirty mry Doctrine, a stinking puddle: That their hearts are filthy deceitfull, seeking praise from men: That they are scandalous, following the wayes of Balaam and Cain: worse then Simon Magus, knowing nothing of the life of the Gospel; That they are Heathens, wallowing in the mire and filth of the flesh, on whom all the Plagues of God are to be poured, blinde guides, proud, Baals Priests, Lyars, Blasphemers, Enemies to Christ Jesus, Murderers, Sorcerers, Whoremongers, Children of disobedience, greedy dumb dogs, Witches, Antichrists, Antichrists Merchants, Robbers, Deceivers, Ministers of the world, Conjurers, Devils, of a Serpentine nature, a Brazen-faced Beast, Covetous, Idolatrous Priests, Thieves, Devilish Priests, Priests of the world, Foxes, Ministers of Antichrist, Proud Pharisees, Envious, malicious Priests, Egyptians, Sodomites, Gog and Magog, a Seed of evil doers, children of the devil, Blinde Watchmen, Back-biters, Raylers, Seducers, Taskmasters of Egypt, Devouring Lions, Firebrands of hell, Sonnes of Belial. What would not these men that use such language, do, if they had power to their will.*

Many of the Quakers are no doubt enchanted and bewitched, and possessed by the Devill. I could instance in *Glipin* of *Kendall*, and *Tolderby*, as may appear by their severall Narratives published by themselves. And of a Physitian in *Lincoln*, who with his consent was made a Quaker for twenty four houres, by a Quaker whom he privately convicted to be a man in Popish Orders beyond Sea. The Agreement was, That at the end of so many houres he should cease to be a Quaker, which so fell out; but he affirmed, that for that time he could not chuse but Preach and Pray at the Quakers rate; but at the end of the said time he found himself exceeding weary, and as indisposed to such work as ever.

In *Colchester Goale*, within this last two years, *Parnell* the Quaker would needs fast fourty daies and nights as *Christ* did, who after he had fasted eight or nine daies suffered some food to be applyed to him, but his body by fasting having lost its power of reception and concoction, he dyed. And after he was laid in his Grave, a man Quaker (how many more then one I cannot say) waited by his Grave untill the end of three dayes, expecting his Resurrection; but *James* not rising, the poor man ran mad upon it, and so continued many weeks, but at last got loose both from his madness and Quaking, through Gods mercy to him.

These Stories following are Published by Mr. Ford, and Mr. Fowler Ministers of Reading, in their Answer to Speed, p. 75. 1 6 3 6.

A Quaker acted that most abominable, unnameable sin with a *Mare*.

Another poor wretch hanged himself: these two you may find at large added to the relation of *Gilpin* of *Kendall*, and confessed by the Prime of that way to be true; what may be your thoughts of those?

Some Quakers killed their Mother. They were taught to hearken to, and follow after the Light within them; this Light taught them they ought to destroy the *Originall of Sin*, and by the said Light they apprehend their Mother to be the *Originall*, and from thence still by the said Light they most wickedly embued their hands in the blood of their Mother; this you may read in *Mr. William Keys* Minister of *Stoke Newington* his Answer to eighteen Quakers, who was with them in Prison.

Nicholas Kate of *Harmwell* in the County of *Berks*? about ten moneths since came into *Newberry* between eight and nine in the morning on the Lords day, stark naked in a most immodest manner, even beyond the Pagans, and so walked through a long Street, only with an enchanted belt about him (which belt we have ground to call enchanted,) this man did not converse or live as a Husband with his wife for many moneths before this; we will tell you what his Doctrines were.

1. That Marriage was made by Man.
2. That Christians were worse than Beasts.

3. That

3. *That any woman was as free to him as his Wife.*
4. *That his Wife was no Wife of his, she was a limb of the Devill.*
5. *That he was holy, and all things that he toucht were holy, as his very Hatchet, his pot, his Knife.*
6. *That when the fullness of time was come, he should work miracles.*

This man hath left his own Family, his Land and Stock of a very considerable value, entred upon by Persons whom the Countrey esteemeth Ranters; his Wife a weak diseased Woman, who brought him a valuable portion, left to the mercies of these Persons, which are cruell enough to her: the Farmer Kate himself since his departure was never heard of by his wife or any of her friends, if any Person can tell where he is, or what is become of him, they may do a charitable Christian Office to in forme his much distressed Wife.

One of *Bristol*, who lately even the twenty ninth of *Aprill* last, at *Marleborough* in the County of *Wilts* in a discourse with a Godly, discreet, and Learned Friend, held out this Light.

1. *He knew no such things as the Resurrection of the body.*
2. *That the Body of Christ was not in Heaven, neither should he come thence with a body.*
3. *He defended those that went naked, but as yet he had no command to do so.*
4. *That of late he went to bed with a woman, who was not his wife, and that he did it without Sin.*
5. *That that very Christ crucified at Jerusalem, was in-dwelling in him.*
6. *That he was confident of his perfect holiness, and on that account went to bed with the woman, and yet afterwards excused himself saying, there was a necessity for it, there was no other spare bed in the house.*

CHAP. IV.

Some Observations or Inferences upon the whole History

1. **T**Hat men may talk much of God, Christ, the Spirit, and all the things of Religion and all in vain, and worse then in vain, even to the blaspheming of God, and Christ, and

the holy Ghost, and the infecting the minds of people. And to my certain knowledge, there are very many that sometimes use to expresse themselves about matters divine, after an extraordinary rate, as to sublimity and experience in shew; who at other times among their Camrades, like Devils incarnate, will most jocularly blaspheme, and jeer at the greatest things in Divinity.

2. The necessity of divine knowledge of the Principles of Religion, A firme knowledg and assent to Principles held forth and proved in many Catechismes, or Systems among us, would arm and fortifie the soul against all contrary Doctrine, and against all such foolish glosses upon Scripture, as overthrow the said Principles and Analogy of Faith. Oh that people were convinced of the good of Catechising. Its the best part of good education, even for the greatest persons.

3. The great danger that we are in of having the whole Nation overrun with these poysonous Weeds, to the everlasting undoing of so many of our selves, Wives, Children, Relations, as shall take down the venome thereof. As the coming in of darkness puts out light; and sickness, health; so doth the coming in of error and misbelief, thrust out truth, faith, piety, and happiness. The Land is sick, and the disease increaseth, threatening death. And if it once come to be predominant, *England* is undone. And then may it be said to be so when error and ungodliness come to wield the Sword and the Scepter.

4. The great danger of Hypocrisie and Formality in Religion, of mens having the forme of godliness, but denying the power thereof; of living under the tenders of the truth without receiving the love of it. *For which cause God threatens to send them strong delusions that they should believe a lye. That they all might be damned who believe not the truth, but had pleasure in unrighteousness.* 2 Thel. 2. 10, 11.

5. The impudence of sin, that with a Brazen Whoorish forehead, dare hold forth its abominable Doctrines of Devils and rebellious practices, for precious truths and holy workes, as may be seen in this History.

6. The patience of God, that a Nation of the greatest provocations is not utterly destroyed. That *London* the source of these Abominations, hath not been yet made more miserable than blasphemous *Cracovia*.

7. The

7. The nature and consequence of scisme and causeless separation from the Church and Churches of Christ. Where, as many as will may turn Masters, and orderless, no marvell, if confusion and every evill work follow; besides one sin many times causes God to give a man up to another, and so on.

8. What great need all, that think they stand, have to take heed least they fall. Oh let us watch and pray; be jealous of our selves, and trust in the Lord in the use of all the meanes that he hath appointed. A great reason of falling from the truth, is peoples pride, and selfe confidence, and want of that tenderness of Conscience; and fear of sinning, that puts a man upon care, pains, and diligent inquiry, in the matters of faith and life, to prevent our miscarrying.

9. How wicked a thing it is, and how highly displeasing unto God, to call all persons whatsoever that pretend to godliness, (and though free from common, notorious, and unmasked wickedness) a godly party, or godly persons; whenas many such pretenders hold forth such opinions as deny the Lord that bought us, and maintain the works of the flesh, and damnable Heresies. And woe be to him that calls good evill and evill good, which respects persons as well as things.

10. How much it concerns all the Servants of the most high God, the Disciples of Jesus Christ, both Magistrates, Ministers and People from this Alarm to Arm themselves as the faithfull Souldiers of Jesus Christ, and by all holy wayes and meanes, to set themselves against this flood of Blasphemy and Error, and the Captain thereof, who strives to be sole Prince of *England*. This, this, with all his Armies——is the common enemy; he hath many Armies, great Revenues, he hath great experience, craft and policy, which never appeared more than it would, if he could perswade the Christians of these Nations, that error is truth, and wickedness godliness, and the encouraging of them
a good old Cause.

11. What cause we have to fear, that while persons of such corrupt minds and heads increase, our Judicatures even from the highest to the lowest, will be in danger of being corrupted, because they are made up of the distributed people; unless it were made a fundamentall Order of those Courts, that none who are either by Apostacy or Education, enemies to Christ and the
known

known avowed Christian Religion shall be members thereof.

12. That the Quakers have no reason in the world to cry out of persecution, nor to boast of their sufferings as they do; for its as plain as the Sun, that they have suffered as evill doers, for being uncivill to Magistrates, disturbing Gods People in their Assemblies, for being busie bodies, or some other known wickedness; and if so, all their charging the Courts, Justices, Constables, and those that assisted or abetted them with persecution, falls flat to the ground.

13. What a great mercy of God it is, that (though there are so many thousands of them) their number is not greater, they being such an unruly people, and so full of deadly hatred against Jesus Christ, his Ministers, People, and Ordinances. If they had power to their will, they that now frequently affront and disturb a Minister and Congregation, would pull the Minister out of the Pulpit, and in stead of being turned out of the Church, would turn out the Congregation, and then our blood might be mingled with our Sacrifices. And moreover would not they that scorn to petition a Parliament, or be uncovered before the greatest Throne of a Nation, pull them out by the eares if they were able? unless all Civill power were in their hands; and then what Persecutors they would be, may be easily concluded from the sight of their teeth before hand.

14. That it is high time for all the Redeemed ones, the Sanctified ones, the Children of the great God, the Favourites of Heaven, honest, godly, sincere Christians; Children that will not lye, to improve their interest in God, through Jesus Christ, for this poor sinfull divided Nation, that God would not impute unto the Nation the Abominations of many, and so depart from us, and suffer us to relaps into Popery or Paganisme. But that he would arise for the recovery of the interest of true Religion, that is brought very low in *England*, as indeed it is abroad in other Nations. Its time for God to arise, for men have made void his Law. That God would either deliver us from unreasonable men, and give us such Magistrates, as shall be nursing Fathers to his Church; Or prepare us so for sufferings, that we may be ready to dye for the Name of the Lord Jesus, his Person, Natures, Word, Offices, Ministry, Ordinances; thereby demonstrating as much as in us lies the power of godliness, the

the transcendent excellency of true Religion, above the honours, pleasures, profits of this world, and life itself : that so through Gods blessing, our very sufferings may indeere our Religion unto surviving Generations. When they shall consider not only what it cost their Ancestors by way of testimony to the Truth, but what it wrought their hearts unto, as the Instrument of the Spirit of God, making them to forgoe all for God their portion, and Jesus Christ their Redeemer.

CHAP. V.

AS to Satans design in stirring up such kinds of people, I had a purpose to have done it more fully than now I shall, for having taken up more Paper already than agrees with the small price I intended this Book to be sold for [that so it might come into the more hands of such as I Writ it for. viz. those that do not know so much as my self,] I shall at this time say but thus much; Satans design is, That he may solely rule in, and over every Man and Woman in these Nations, to their everlasting damnation, that not one of our Children and Posterity may be saved. To which end he would reduce us unto Popery or Infidelity, as abundantly appears by the foresaid Doctrines, which according to his will, are propagated all the Land over, by all the ranks and orders of his Kingdome in some respect or other.

These Opinions following are affirmed to be the Opinions of the Quakers, by Toldervey, who was a Quaker, which he affirms in his Retraction Intituled, The foot out of the snare.

THat the Word of God is [not the Scripture, but] the life or the substance whence the Scriptures are spoken.

That the substance the Word of life, is the measure of God manifested in man, the gift of the holy Spirit manifest in flesh, made known in all.

That this substance is the same holy Ghost, by which the Apostles were endued, and the Christ of God the Redeemer from sin.

That the Garden of Eden is the world, that the Trees thereof are all living beings. That Paradise is in man. That man fell by hearkning to the wicked, which was the fleshy mind; and that not the Woman properly, but the silliest and weakest part was the Woman, that tempted him. That Adam was the earthly nature in Man.

That the Redeemer of Man is not that person the Son of God that dyed at Jerusalem,

Jerusalem, but the light which is in every particular Man, by which he is given to see sin, and enabled by it if obedient to be redeemed from sin. That searching the Scriptures is not the way to find out the knowledge of Christ, but the turning the mind within, there to be taught the measure of God, the Law written in the heart.

That Scripture ought not to be interpreted.

This Collection following of the Opinions of the Quakers, was made by two very Reverend and most credible men, Mr. Christopher Fowler, and Mr. Simon Ford Ministers of the Gospel in Reading, in their Book Intituled, A sober Answer to an Angry Epistle of Tho: Speeds a Quaker in Bristol.

[The Quakers Doctrines.]

SECT. 54. 1. **T**hat they are equal with God, as holy, just, and good, as God himself. Affirmed by G. Fox, and J. Nailor, before Witnesses who attest it, in a Book called *the perfect Pharisee*, published by five Ministers of Newcastle.

p. 3. See also the 2. Suitable hereunto was the Blasphemy of one of your the-Quakers lately in hold in this Town, who being convented before the Major of this Corporation, Relation and asked what she was, and what was her name, roundly answered (and stood to of the ir- it again the next day) *I AM THAT I AM*, which will be attested upon Oath religious by the Major and one of the Constables.

Northern 3. Suitable to this was the Blasphemy of another of your Brethren, who meet- Quakers. ing with a godly Londoner, occasionally being in this Town on a Lords day lately, and asking him the way, as he met him, to one of our Churches, answered him in these words, *The Church is in God, and the Church is God.*

4. That the being of God is not distinct from them that are begotten by him. [Sword of the Lord by James Atkinson Quaker.]

5. That the Nature and Glory of the Elel, differ not from the Nature and Glory of the Creator. For the Elel are one with the Creator in his Nature, enjoying his glory. That the Elel is not distinct from the Creator. [Howgill and Burroughs two Quakers in an answer to Reeve.]

6. And that God is not distinct from living Creatures; for in him living Creatures lives, moves, &c.

7. That God is three Persons, or Subsistences (they say) is a lie. That there is no distinctions of Persons in the Godhead. [Sword of the Lord by J. Atkinson, G. Fox Errand to Damascus.]

8. That the soul is a part of the Divine Essence. [See perfect Pharisee, p. 6.]

9. That Jesus Christ is God and Man in one person (they say) is a lie.

10. They deny and detest this Doctrine, That Christ being the only God and Man in one person, remains for ever a distinct person from all Saints and Angels, notwithstanding their Union and communion with him. [Sword of the Lord by James Atkinson.]

11. That the person that Son of God which died at Jerusalem, is not the Redeemer of Man from sin; but the Redeemer is in every man, that light by which he is given to see

see him, &c.] The discourse of a Quaker with *J. Toldervy*. Foot out of the Snare, p. 7.

12. That Christ is in every man, even Heathen, Indians, and in the Reprobates he is held under corruption.

13. That Christ was a man, had his failings, for he distrusted God upon the Cross— [*J. Nailor*. See perfect Pharisee, p. 7. *Rob. Collison*. See *Gilpins Book* p. 2.]

14. That we are not justified by that righteousness of Christ, which he in his own person did fulfill without us. And that whosoever expects to be saved by him that died at Jerusalem, shall be deceived : For Christ in the flesh was in all, that he died and suffered a Figure, and nothing but an example.

15. That we are (therefore) to be saved not by the righteousness of Christ imputed to us, but by the righteousness of Christ inherent in us. [See both these in the perfect Pharisee, with their Testimonies, p. 9, 10, 11. And *Howgill* and *Burroughs* Answer to *Bennet*, Q. 9.

And another to the same purpose saith, That the faith and justification which stands in the comprehension of Christ without, will stand us in no stead. [Fr. *Gawler* to Mr. *Miller of Cardiff*.]

16. That God and man cannot be perfectly reconciled till he be brought into the state of the first Adam, and able in his own power to stand perfect. And that holy works and lives of Saints are not excluded from justification. [*Howgill*, &c. Answer to *Bennets* 11, 12, Quæries.]

17. That no man that is not perfectly holy, or commits sin, can ever enter into the Kingdom of Heaven, except there be a Purgatory. And there is no Saint but he that is so perfectly holy in this life without sin.

18. That to Preach the impossibility of such a freedom here on earth, is to Preach up sin while the world stands, and to bring men into Covenant with the Devil for fear of life. *Nailor* perfect Pharisee, p. 11, 12, 13. See also *J. Parnell* Shield of faith, p. 29. to both these *Nailor* in his answer to Mr. *Baxter*, p. 28.]

19. That Christ took not humane flesh upon him at any time, eitherwise then he daily doth; and that Christ is now conversant on earth among men since his ascension, as he was in the Apostles times. It is the summe of *Howgills* and *Burroughs* answer to two Quæries of Mr. *Bennet*. [See *Howgill*, &c. in their answer to *Bennets* 18, and 19, Qu.]

20. That the Scriptures are not the Word of God. This is their constant judgment, though they dare not profess it for fear of the Law, as one of the most eminent in these parts, confessed before the Magistrates here, in the hearing of one of us; asking, Whether if the Bible were burnt, the Word of God were burnt? or words fully to this purpose. See the proof, perfect Pharisee, p. 23. *T. C. Parnells* book, p. 10. saith, He that saith, the Letter is the Word, is a Deceiver.]

21. That they had a light in them sufficient to lead them to salvation, if they had never seen or heard of the Bible. The substance of this was affirmed before some Magistrates of this Town, and one of us by the same party. And this light extended to Heathen Indians, by him. Suitable to the assertions of *James Nailor* in a discourse of his in the Book quoted here. [And he that saith, the Letter is the Rule and guide of the people of God, is without feeding upon the Husk, &c. p. 11. See way to the Kingdom, p. 8. See perfect Pharisee, p. 17, 18.]

22. That the Scriptures are not the Saints Rule of knowing God, and living unto him, but that which was before the Scriptures were written. This is also your own con-

cerning which, anon, more at large. [Atkinson ubi supra. p. 1. Parnell, p. 11.]

23. That there is no need of outward teachings by reading or hearing of the Scriptures opened and applied. [See perfect Pharisee, p. 20.]

24. That no mens interpretations of the Scripture, or Arguments from them are to be received, except those that give them, are infallible. [See Quakers Cat. published by Mr Baxter, where the Quazrists require Infallibility in a Minister. And perfect Pharisee, p. 23.]

This is generally their Strain. We renounce and deny all your meanings, interpretations, arguments, calling them adding to the Scriptures. And concerning it we must have a brush or two with you anon.

25. That the light in them is the Gospell, and the more sure word of Prophecy; so sure, that some of them say, That it is alike for to take a sentence out of their Letters, and Preach from it, as to take a sentence out of Pauls Epistles. [Discovery of mysticall Antichrist displaying Christs Banners, p. 15, and 33.]

26. That there is no call to the Ministry but an immediate Call, which is generally proclaimed by them. [See perfect Pharisee, p. 29. J. Parnell, p. 16.]

27. There is no Baptisme of Christ, but with the holy Ghost and fire. And no Supper of the Lord, but in the Spirituall part: for as for the visible part, The Bread which the world breakes is carnall and naturall. See perfect Ph risee, p. 28. and J. Parnell, p. 12, 13.]

28. That singing Davids Psalmes in English Meeter, is to sing the Ballads of Hopkins and Sternhold, King James his Fidlers. And to sing them is to turn the Scriptures into lies and blasphemies. [One of them in a Letter here at Reading. Henry Clarke in his description of the Prophets, p. 9.]

29. That God made not man to be Lord over Man, but over Creatures; and therefore amongst them there are no Superiours after the flesh. But are there any Superiours over them (then) that are not among them? see in the next Article. [J. Parnell, p. 22, 23.]

30. That Christ comes to fulfill and end all outward Lawes and Government of man. The righteous are from under the outward Law, for Ja. Parnell, p. 18, 19. they are a Law to themselves. Especially if Magistrates be wicked (that is, not of them) the Author quoted in the Margin denies them utterly.

31. That there is no Sabbath now, but an everlasting Sabbath, and that our Sabbath is but a shadow of which they have the substance, and that the first day in the week is no Sabbath. Ja. Parnell, p. 37.

32. That we may not pray before and after Sermons, or at set times, daies, and houres, because these things were in the Generation which were enemies to Christ. [Quazrics sent to the Congregation at Stoppart, printed in a Book of Mr Eaton.]

33. That the Ranters themselves had a pure conviction which did convince them And what their convictions were, most men know. To wit, that there is no Heaven, Hell, Resurrection, Judgment to come; that there is no sin, but what a Man thinks to be so; that all that they did was done by the Eternity in them, &c. [Geo. Fox, and J. Nailor in a book called A word from the Lord, p. 13.]

34. That that word, 1 John 1. 8. If we say we have no sin we deceive our selves, was spoken by the carnall man. [Fr. Gawler. See Antichrist in man by Mr Miller of Cardiff, p. 7. Idem. ibid.]

35. That if a man hath sin in him he hath none of Christ.

36. They will not acknowledge that Christ ascended with his body into Heaven. [Idem. Ibid.] Since

Since my Catalogue of the Errors and Blasphemies of the Quakers, was Printed off, I thought good to make this Addition following.

Of the Trinity.

WE deny the term of three distinct Persons, which you call God the Father, God the Son, and God the holy Ghost; *Whitehead* and *Geo. Fox* against *Mr. Smith* the Library keeper of *Cambridg*, p. 2. Printed 1659.

Of the Authority of the speeches and writings of the Quakers.

Quest. Do you esteem of your speakings to be of as great Authority as any Chapters in the Bible?

Ans. That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters are, and greater; as Christs words were of greater Authority when he spake, then the Pharisees reading the Letter. This was Writ and Published by *Geo. Whitehead*, and *Geo. Fox* the younger, in their Truth defended against *Mr. Tho. Smith*. of *Cambridg* 1659.

And themselves say it was written from the Spirit of Truth, in *Geo. Whitehead*, and *Geo. Fox* the younger, see the Title Page of Truth defending the Quakers, and p. 7. here it is plainly, though most grossly and blasphemously affirmed, that the Quakers speakings are of greater Authority than the Scriptures.

Of the Morall Law or Ten Commandments.

No Rule to the Christians life *Whitehead* and *Geo. Fox* against *Mr. Smith*, p. 18. In which Book also these Doctrines are owned. That Christs coming in the flesh was but a Figure, p. 20. That its no sin to mend an old Doublet on the Communion Table on the Lords Day in Sermon time, though forbidden by the Parrishioners. p. 20, 21.

Of Justification.

Good works are the meritorious cause of our Justification. *Fisher the Quaker in the Dispute with Mr. Tho. Danson at Sandwich, Printed 1659.*

These following Stories I had from my very good Friend Mr. W. Allen of London, who will if occasion be, satisfie any concerning the truth of them : By which as well as by some of the former may be seen, and the Devil doth extraordinarily act in and by many of the Quakers.

A Maid in London being met by a Quaker, who addrested himself to her with suits of Love, was perswaded to drink with him. The Quaker took something out of a Paper and put into the drink, and in discourse told her, she should come after him, and that he need not come after her. The Maid after this found pressing inclinations within her self to go to the Quakers Meeting, and was brought into strange Raptures, and found her mind exceedingly turned against the Bible. And some Christian Friends of hers having observed her to have been under sore distempers as well of body as mind for a certain time, at last kept a day of Fasting and Prayer for her, having her then in their company, though not without much reluctancy on her part. Whilst they were thus seeking God for her, she found her self greatly tormented, and her body sweld so much, that they were fain to unloose her Cloathes to give her ease. But before they had finished that daies work, she found her self delivered, and since acknowledged to me the great mercy of God to her, in recovering her from that strong Delusion, and the sad concomitants of it. This Relation for substance, I and my Wife had from this Maids own mouth.

A Woman so low in parts, as rendred her esteemed not much better then a Naturall Foole, being on a day at a Quakers Meeting in the County of *Bucks*, not farre from *Ailsbury*, where

Fox

Fox the Quaker was, was on a suddain so transported, that with much liberty of speech and confidence, she spake in the Quakers Tone of matters farre above her capacity, though she never pretended to Quakerisme before. And continued in those strange Raptures for about two dayes or more. But afterward changed her Note, and fell into a grievous Rage, cursing, swearing, and blaspheming; and crying out, a *Fox* a Devill, a *Fox* a Devill: in which she continued till she died, which was about a day or two after that raging Frenzie fit took her. And though of her self she was almost as weak as a Child, yet in this fit could scarcely be held in by two or three Men. This I had from one living near the place, the truth of whose Relation in this behalf I have no reason to question, he being a person of credit, and one whom this poor Woman sent to speak with, the evening of that day, in which she was taken with her Rapture.

The same Friend likewise told me of a Gentlewoman, whose Husband being inclined to the Quakers, (though she was not) on a certain time brought *Fox* the Quaker up into her Chamber, where she was sitting by the fire. The said *Fox*, not using many words, comes to her, and laid his hand on her forehead: after which she became a Quaker for a certain time, till God graciously recovered her. This Relation my Friend had from the Gentlewomans own mouth, that was thus used.

A Man in *Kent*, sober, of good report, and religiously disposed, but somewhat of the *Seekers* strain, going to the Quakers Meeting one day, was so wrought upon whilst there, that he fell to Dancing; and afterwards went home under great alteration of mind. The violent impression of which extasie soon ended his life, having before he died and whilst in his violent fits, (which were sad to behold) complained grievously of *Fox*, his holding him in Chaines. This I have by credible information; and being objected to an eminent Quaker in *Kent*, he put it off, with saying it was the just judgement of God upon him for opposing the Quakers.



A Prayer added only for their help that need it.

O Most great and most holy Lord God of Heaven and Earth, that hast been so justly provoked by the People of this Land for their *setting light of Christ the only Mediator* between God and Man, after such clear plain affectionate and long continued tenders of HIM, and of salvation by HIM from sin and punishment, that thou hast in thy wrath and sore displeasure, given up thousands of them *to their own hearts lust*, to the casting off *subjection* to thy Lawes, and the *pursuing the imaginations of their own hearts*; Yea to professed enmity against God the Father, Son and holy Ghost: Oh Lord, how do they cry down thy holy Word, Ministry, Ordinances, Sabbaths, and the Bloud of Jesus Christ *as unholy things*: inso much that we may truly say; *This day O Lord is a day of trouble, and of rebuke and blasphemy*? Lord bow down thine ears and hear, open thine eyes and see the words that they speak *from the Devill and the Pope*, who have sent these Papists, Quakers, Ranters, Socinians, to reproach the living God. Oh that thou wouldst give Repentance and pardon to *profane people, to formall outside professors*, to those that are enemies of reformation, that have provoked thee to threaten (by the sad posture we are in) the extirpation of *thy true and holy Religion*; to those also that having no more knowledg of the true Head, and Members of thy Church, or zeal to thy glory, do under pretence of charity, call thy Blasphemous Enemies *Godly people*, and of the godly party. Oh that my Lord would give Repentance and pardon to his own *peculiar ones*, for all their miscarriages whereby they have provoked thy Majesty to threaten the setting of the Sun of Righteousness in our dayes, and bringing a night of Ignorance, Error, and Idolatry upon our Children and Posterity. Oh my God, do this I pray thee for the Lords sake. Good Father stay thine anger, let thy *spirituall plagues* proceed

proceed no further; undeceive simple well meaning souls, that seeing not *the worst* of Seducers think well of them, and so are in danger of being eternally undone by them. Convert to many of thine Enemies as are not given up to *small impenitency* and from *implacable ones*; Good Lord deliver me and this Nation, and all thy Churches and Ministers, both from their *infection* and *rage*: Stir up the Spirit of these Nations to oppose the spreading of Blasphemy, of Popery, and persecution of true Protestants; suffer none of thine Enemies to continue uppermost; give us such Magistrates as shall be *Nursing-Fathers* to the Church. Curse and blast all Counsels and undertakings that are against the Kingdome of Christ. Stir up all thy People to pray earnestly unto thee for our selves and *Posterity*, that thou wouldst *continue the Gospel with us*, in power, plenty, and purity; and however thou in thy Fatherly wisdom shalt deal with us, that we may be *kept faithfull unto the death*, to the glory of that power, grace, and holiness of thine, which the Word of Truth that we profess holds forth. All these things I beg, for the sake of Jesus Christ my dear Saviour. *Amen.*

An account of a pretended Answer to this Book.

NOW that this small Book finds such acceptance as so quickly to come to the Press again, [*though a Quaker that pretends to an infallible spirit, and therefore equals their writings with (yea prefers them before) the holy Scriptures prophecies in a late railing Pamphlet against me, that by Newyears day next, the first Impression would be wast-Paper,*] and thereby gives me some cause to hope that it hath done some good, and yet will, for the keeping many soules from the infection of the plague of Quakerisme. And fearing that if I should not give some account of a pretended Answer to my History, some Adversary or other would take occasion from my silence to say, that it was Answered, and that I was ashamed to take any notice of it, and thereby prejudice a weak Reader. I have thought fit (contrary to my purpose) to say what followes, which I think is as much as is needfull.

I. That the pretended Answer to my Book Intituled *an Answer to a lying Story, called Hell broke loose*, doth not *contradict* with the least shew or pretence of evidence any one story in the Book, but justifieth some of them as *their clownish carriage before the Parliament, their disturbing of our Congregations, their refusing to Petition the Supreme Authority of a Nation, and pass over the rest with this one poor Answer, That we would not judge it faire, if they should charge all the miscarriages*

riages of the men of my Party upon the Party itself. To which I reply, that there is not the like reason for ; 1. The practices of the Quakers which I mention, are such as are either owned by them, or not disclaimed by them, and are commonly practised among them. 2. As they have agreed upon no principles in opposition to such practices, so can they by their known principles, [viz. That new Revelations or Declarations of their gods will be frequent, and of as great (yea greater) Authority as the Scripture. And that what they speak from their spirit, must not be tried by the Scripture,] give us no security against their both owning and practising the greatest abominations that ever were committed, and that as the mind, will and command of God, and that as often as they and their spirit shall be so impudent and blasphemous, as to tell us, so it is, so it must be, and thus saith the Lord. Verily I do not know any security a Quakers principles can give us, that they will not own the Pope to be Christs Vicar-Generall, and tell us that God would have it so, and that all Bibles are to be burnt upon the same Authority, or because they are set up by us above their spirit, or that they will not break all future Parliaments if they can. * Nor so on the other side, for we own the Bible the supreme Touchstone, and our Doctrine and Religion is known to all as that which allows of no evil finfull practise whatsoever.

Beside, No other party pretend to be all and every of them acted by an infallible spirit, which Quakers do, so that what any one of them doth or speaketh is chargeable upon the whole party, or else they are guided by their singular private spirits, or the grand spirit of falsehood, inconsistency, and contradiction.

II. The pretended Answer calls upon me to prove some things which I do not charge upon them, and five things which I do charge them with, which need no further proof than is in my Book already. I have reviewed what I have done, and examined all my Quotations and proofs of those five things, and upon such review and examination, I do affirm, that I find I have been so free from mistakes, that I have no cause to retract any thing I charge them with, as I would have done if there had been cause.

III. And for the rest of the Blasphemies and Errors, they do acquire me from wronging them in these words, in the 1st page, *Thou hast gathered some words and sentences out of our Books, many of them are so evident and manifest truth to all that are come to a good understanding, that they need no vindication, for they will vindicate themselves, and have an evident witness in every ones conscience that believes, so far as thou hast truly transcribed them. And many of those Doctrines and practices which thou hast set down as Errors, the Scripture will bear witness to.*

IV. The said Book is full fraught with direfull Comminations, Scarrifous Names, Epithets, and Gross Errors.

Comminations: I am threatened with Hell, the storme and wrath of God, that I shall vanish as smoke, be consumed as stubble, that my end shall be woe and misery, eternal vengeance from the righteous God, woes, plagues, thunders and stormes my portion, without escape.

Names and Epithets: A seller of the Whores Merchandize, Seeds-Man of lies and slanders, that goeth on the Devils will, Papist, feeble Child of Babylon, an enemy of Righteousness, perverter of the right way of God, a helper of Gog and Magog.

Gross Errors: That the Protestant Churches is the Mother of Harlots, that Christ hath not a humane glorified Body in Heaven, That Magistrates that require Subjects to be recovered before them, are out of the Authority of God, That the Independent Ministers committing the keeping the fifth of our Lord Jesus unto R. Lord Protector, in the Preface of their Confession, was Blasphemy.

• *Hongill and F.* what have ye got by your Answer? my exhortation to you is repent, the more you stir the more you will be manifested to your shame.

